

wounds he gleefully makes them deeper. This spirit of selfishness in industry is the devil deceiving the nations with his subtle lies. It makes demons of men and of brothers, incarnate fiends. In hearts where love should dwell and rule, it plants the spirit of envy, strife and murder. Instead of the spirit that reigns in heaven it inculcates the spirit of hell. Instead of making all life an offering to God, it robs him of his dues, desecrates with a pittance of the blood wrung gold the shrines of religion, and in the name of God builds temples from the blood and tears of the oppressed in which to serve Mammon.

But equally as blasphemous in God's sight and more faithful of evil in men's is the religious exclusiveness, transmitted to us from the Dark Ages, but which, thank heaven! is lessening to its cessation, let us hope. In the minds of unprejudiced persons, nothing is so idiotic, so imbecile, so repugnant to sense and so inimical to the love we profess, as the strife and envy that exists in some places between the churches. This strife is the legitimate outcome of our selfish theories of life. It is competition applied to religion; it is the repudiation of Christian love, the product of pagan philosophy and law, the incarnation of the devil and the rankest blasphemy of God. All men are brothers, instead of enemies.

This selfishness, descended to us from the undeveloped past, the outcome of animal instincts and passions, is found, in its final analysis, unworthy the high intelligence and civilization we claim to have reached; unworthy most of all of the spirit of our Christ, whose message was peace, whose revelation was love.

These words of Paul are his conception of the meaning of Jesus' life and sacrifice, "None of us liveth to himself." Christ is the refutation of selfishness, because it is of the devil. He rebuked selfishness by his life. He "came not to be administered unto, but to minister." He was revealed to show men that sons of God should live by the spirit of love; that for men to attain to the most perfect development they must live, not for self, which shrivels and dwarfs, but for others, for humanity, which ennobles and makes godlike. He struck selfishness a blow in his teaching.

The parable of the good Samaritan is inexplicable and meaningless, unless it means the destruction of selfishness. His talk with the woman at the well, his healing the Centurian servant, his last charge to the disciples, his washing their feet, his last supper with them, all teach that he meant to strike a death-blow at the

narrowness and selfishness of Phariseism in every age.

But in his death he gave the last and utmost testimony of his great being against selfishness, that would save self at the expense of principle. In that hour, when the heavens veiled its face, when the earth trembled at the tragedy enacted, and the tomb gave up its dead in the birth-throes of a new revelation, Jesus abandoned his life and consummated his mission, teaching humanity from his cross of death that "none of us liveth to himself."

May God show us in this day of divinest need and most splendid opportunities that selfishness means death and hell, but, that to lose self means to save the world. Into this world of self-seeking men, burning with the greed of gain, may we go in the strength of Jesus' life and on the wings of Jesus' sublime faith and in the encouragement of Paul's testimony that of those in Christ and heirs to his kingdom, "none of us liveth to himself."

Hudson, Ia.

THE COMING WOMAN IN THE PULPIT.

S. D. WRIGHT.

[Note.—S. D. Wright, Professor of Mathematics in the Iowa State Normal School at Cedar Falls, Iowa, lately delivered a fine lecture in the M. E. church at that place on the "Coming Woman." Being an intimate friend and College Classmate of the lecturer, he favored me with a copy of the paper in which the address was published. Finding one section which I am sure will interest EVANGELIST readers, I take the liberty to send you a copy. Prof. Wright is a minister in the Society of the Friends.]

DAVID BAILEY.

Ashland O., Nov. 20, 1895.

I am more sure upon this point than of any thing I have said to-night, for back of me is the sure word of prophecy. I quote the Apostle Peter's quotation from the prophet Joel: "And it shall come to pass in the last days that your sons and your daughters shall prophesy." I need not tell this intelligent audience that the word "prophecy" means "preach," that your sons and your daughters shall preach and those "last days" in which your daughters shall preach have come at last. The coming woman is already in the pulpit and is there to stay. "Ye are all one in Christ Jesus; there is neither Jew nor Greek." That means, if it means anything, that there is no discrimination because of nationality, in Christian life or service, that there is no work so low or so high for Christ, from the giving of a cup of cold water to the least of his disciples to the conversion of sinners from the error of their way through the preached word, that Jew and Greek may not share. Let us go on with the quotation. "There

is neither bond nor free," that means that there is no discrimination because of the relation of master to slave, that God is no respecter of persons, that the servant may preach to the master, or the master to the servant. "There is neither male nor female." That means, if it means anything, that there is no discrimination in the rights, privileges or prerogatives of Christians, because of the accident of sex.

So much for the direct scripture teaching. On the other hand there is no scripture anywhere that either directly or indirectly forbids woman's preaching. I make this statement unequivocally, and confident that I have read all the scripture that bears upon the subject. But as I make it, I am conscious that my audience have a Pauline text ready to hurl at me. I will quote it for you. "Let your women keep silence in the churches." Yes, there it is—the most abused text in all the scriptures. I verily believe that the misinterpretation of that passage by the Roman Catholic male priesthood, and the acceptance and promulgation of that mistake by the Protestant male priesthood, has done more to retard the progress of Christianity in the world, than has any other similar error committed by the church.

Let us find out, if we can, what these words really mean. Paul had evangelized in Corinth and had established a Christian church in that city. It must be remembered that in Corinth, as in other Grecian cities, the men were intelligent and educated, while the women were unintelligent because the opportunities of education were entirely denied them. The membership of the church was necessarily composed of intelligent and thoughtful men and unintelligent and thoughtless women. This ignorant element, being, doubtless, in the majority, carried things with a high hand, disturbing the meetings with unseemly interruptions, making irrelevant speeches, asking foolish questions, and otherwise disturbing the good order and proprieties of the service. In the course of time, because of this and other evils, the Corinthian brethren wrote a long letter to Paul, asking him a great many questions, and among others, what they should do with these ignorant and obstreperous women. The first epistle to the Corinthians is Paul's answer to that letter. And when he came to this question he answered it plainly and squarely, as was his wont. "Let your women keep silence," that is, let those uneducated and troublesome women that you wrote me about, keep silent, and resist from disturbing the worship, and if they would learn anything, let them ask their husbands at home,—a plain re-